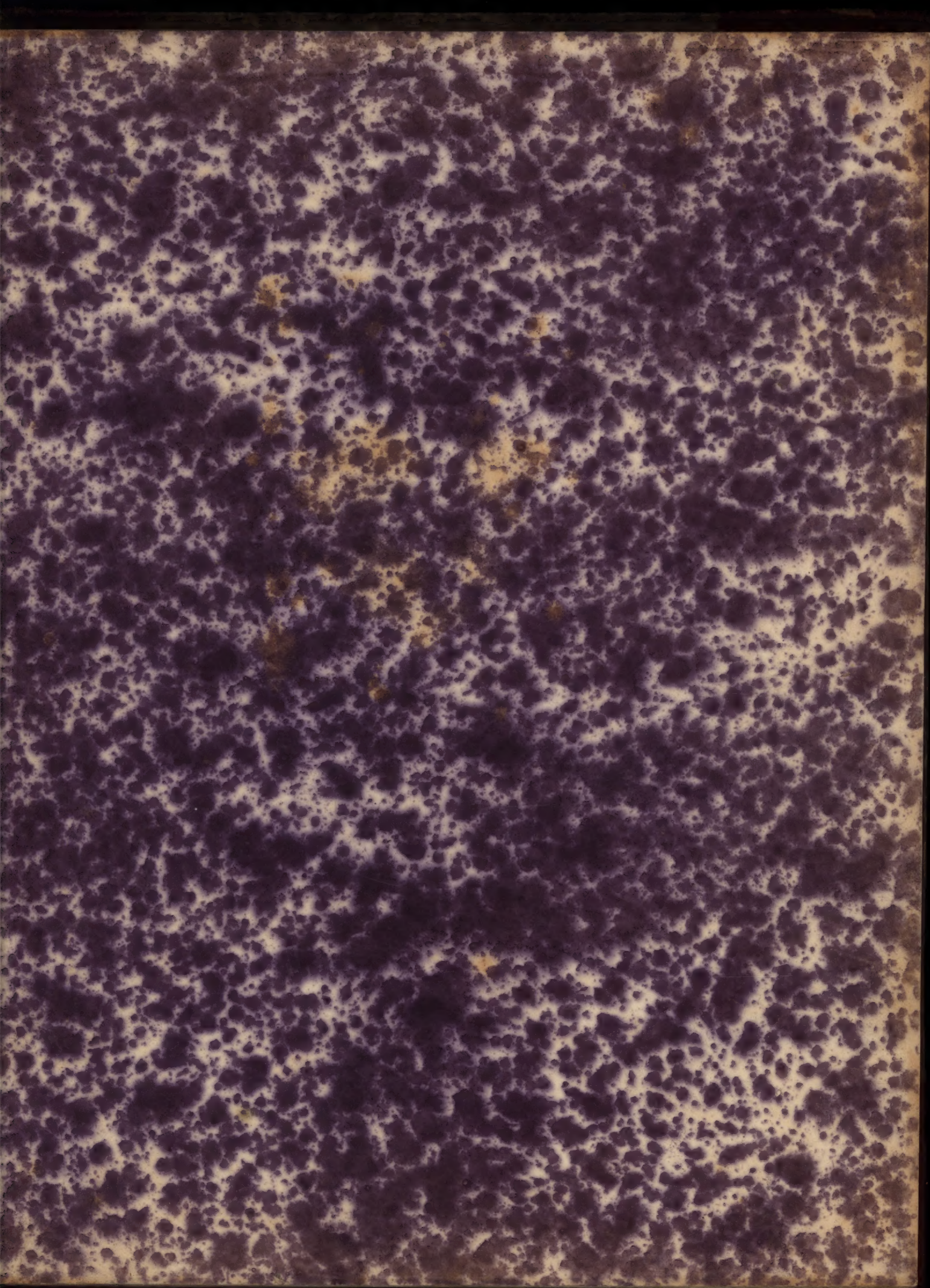


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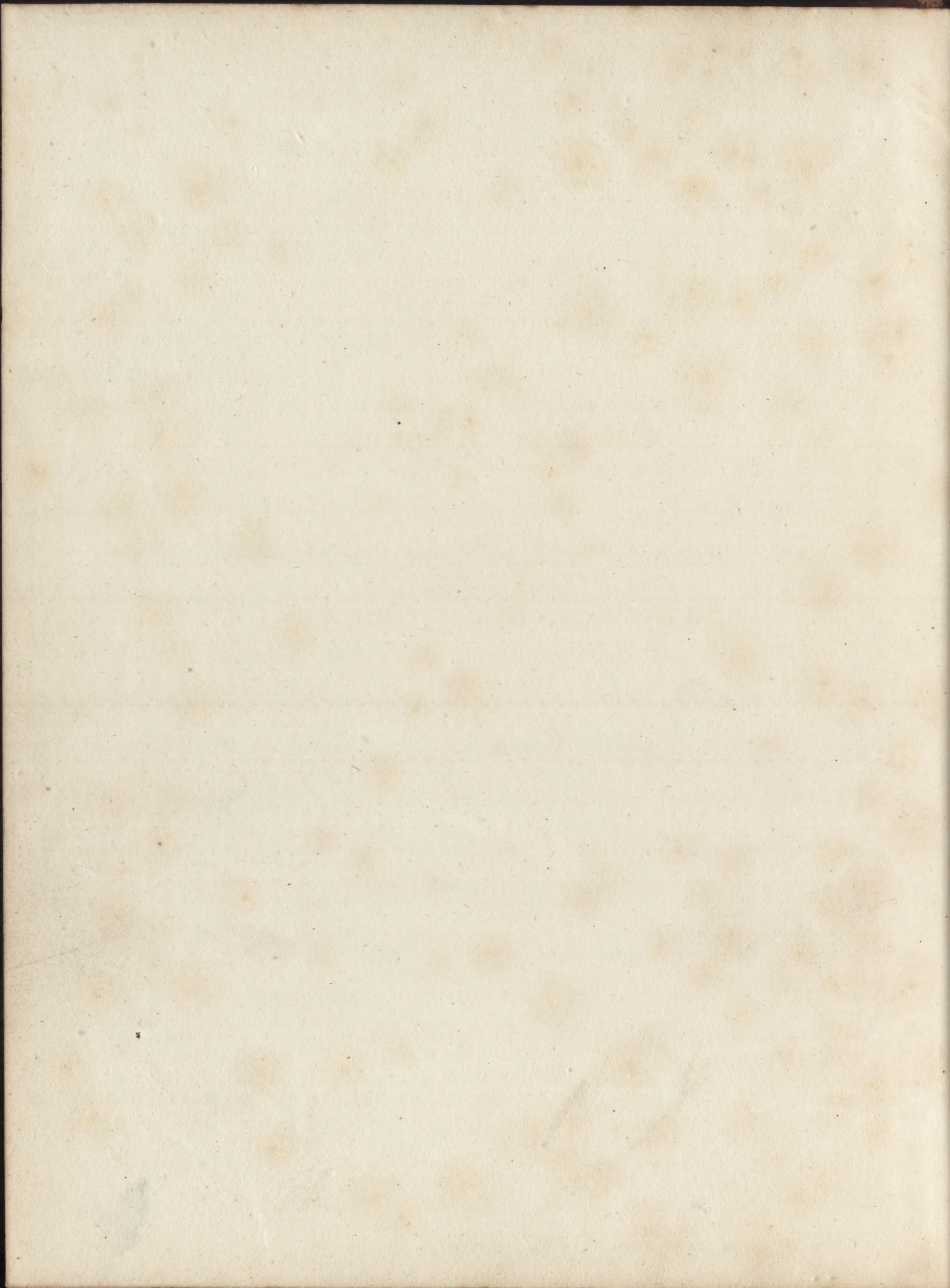
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Huic Rex frater erat, Rex vir, mens docta, quid ultra ?

Occidit, heu ! fateor Pallada posse mori.

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Vide WARTON's Hist. of Eng. Poetry, 2. 193.

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Original.

Apocalips of ihū crist. which god gaf to hī
to make open to hise seruañtis: which ȝīges
it bihoueþ to be īd soone, & he signifiede
sendinge by his aūgel to his seruaunt Ioon,
which beere witnessing to ȝe word of god:
and witnessing of ihu crist ī ȝese ȝīgis what
eūe ȝīgis he saþ, blessid is he ȝt rediþ &
he ȝt heeriþ ȝe wordis of ȝis ȝfece: &
kepiþ ȝo ȝīgis ȝt bē writē in it for ȝe tyme
is nyȝ.

Mr. Lewis's Text.

Apocalips of ihesu crist which god gaf to
him to make open to hise seruantis, whiche
thingis it bihoueth to be maad soone and he
signifiede sendinge bi his aungel to his
seruaunt Ioon, which bare witnessyng to the
word of god, and witnessyng of ihesu crist in
these thingis what euer thingis he saygh,
blessid is he that redith and he that heerith
the wordis of this prophecie, and kepith tho
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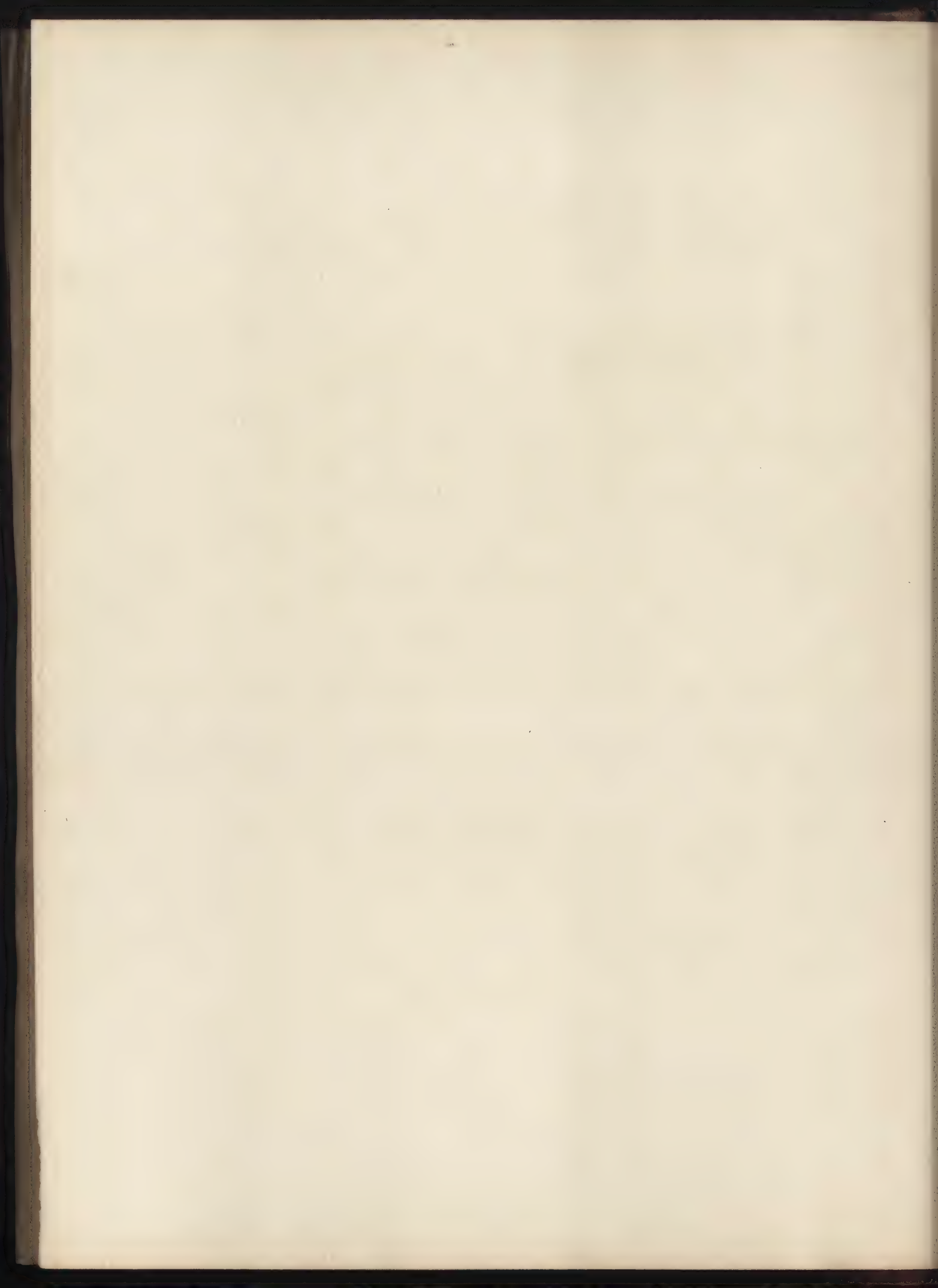
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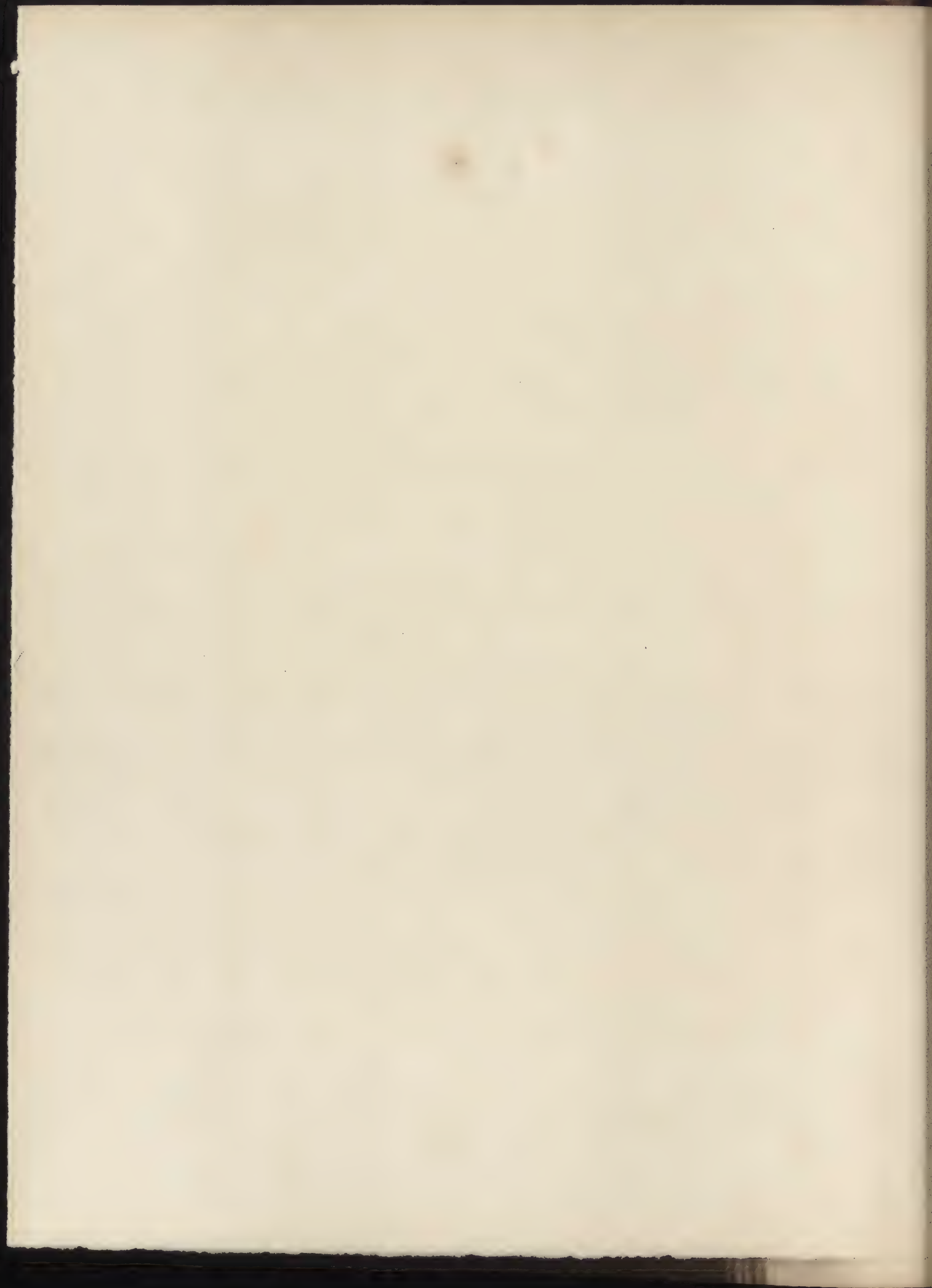
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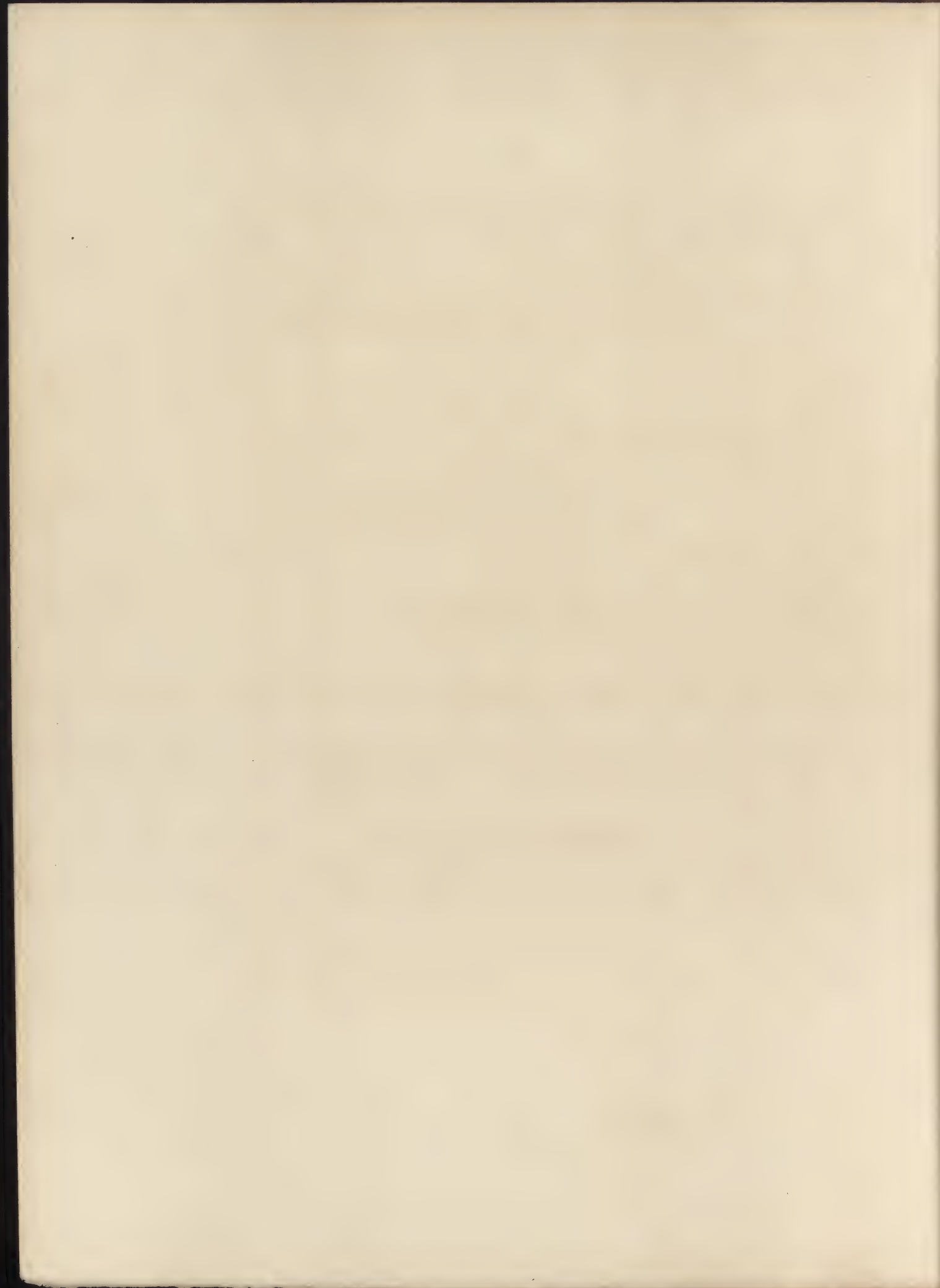
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ET

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FASCICULUS TERTIUS.

THE HISTORY OF THE

AMERICAN PEOPLE

BY
JAMES O. BROWN
OF THE
UNIVERSITY OF CHICAGO
AND
OF THE
AMERICAN HISTORICAL ASSOCIATION
WITH
ILLUSTRATIONS BY
J. W. COLEMAN
AND
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NEW YORK
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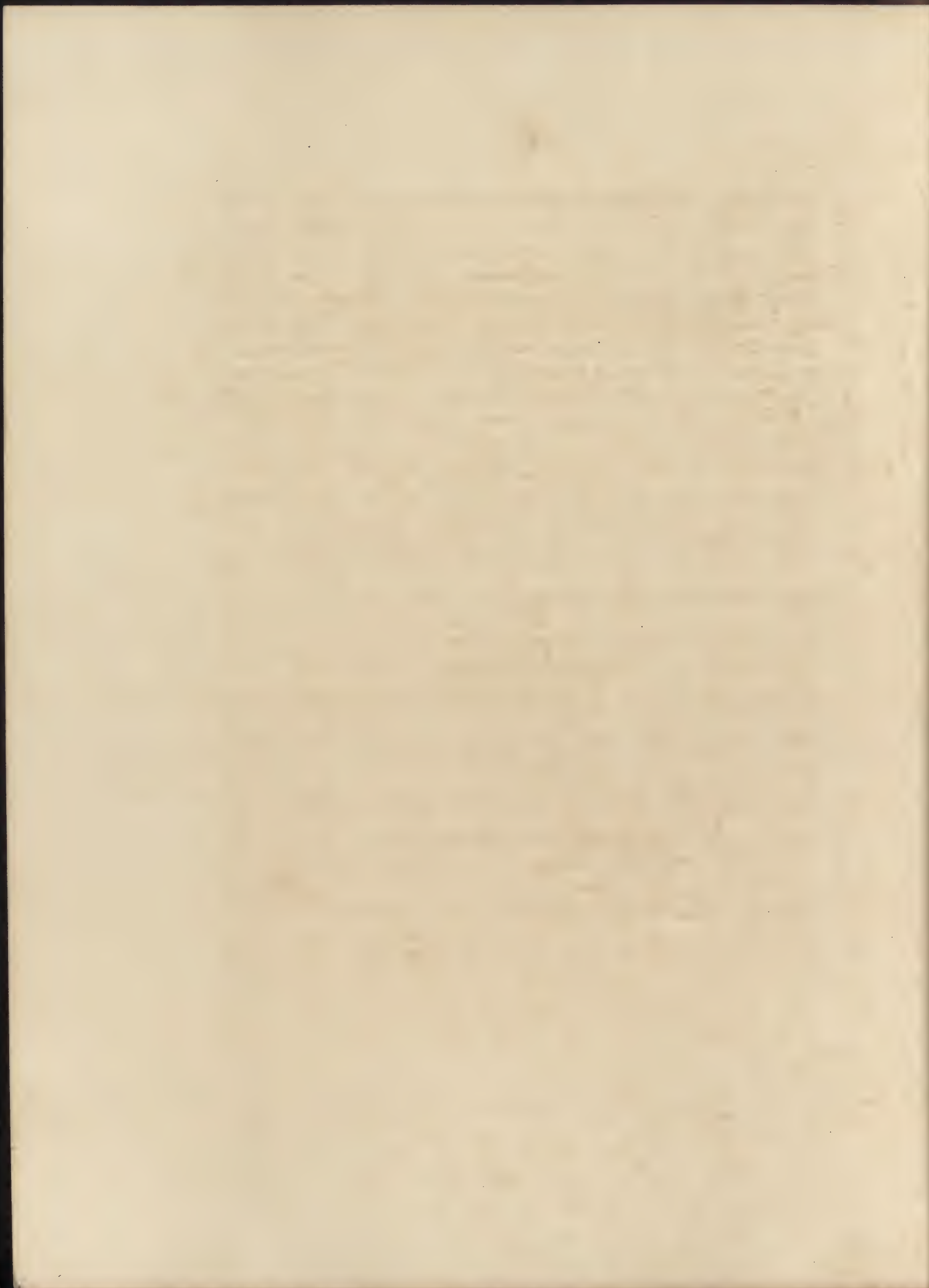
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The book has no regular title, but begins on the recto of the first leaf, thus:—

PRIMA.

Viui incomicia la prima giornata del
dicamerone nel quale doppo la demo-
stratione facta del auctore perche cagione
aduenisse didouersi quelle psone che
appresso si dimostrano ragunate ad ragionare in-
sieme: Sotto il regimento di Pampinea si ragiona
di quella materia che piu agradiscie ad ciascuno

Every book in the table of chapters has a head title in illuminated capitals. The first nine heads of chapters are not numbered: the tenth and every succeeding one are marked with Roman numerals at the end; this is also continued through the remaining books, but with much irregularity. This table of chapters is contained in seven leaves. On the recto of the eighth leaf, the *præmium* begins in the following manner—

VMANA. COSA. É. LHAVER.
COMPASSIONE. AGLAFLICTI.

ecome che ad ciascuna psōa stia bene:
ad coloro massimamente è richesto: li-
quali gia hanno diconforto haunto
mistieri. & hānolo trouato inalcuno, fra iquali
se alcuno mai nhebbe: ogli fù caro o gia neri-
ciuette piacere: Io sono uno di quelli pcio che
dala mia prima giouanezza in sino ad questo
tempo: oltra modo essendo stata acceso da altis-
simo & nobile amore fuorse piu assai chelamia
bassa cōditione nō parebbe narrandolo io siri-
chiedesse: ec.

The body of the work contains two hundred and sixty leaves, exclusive of the
table, and finishes as under—

Et lasciato omai adciascheduna dire & cre-
dere & pensare come lipare: tēpo e dapor fine
alle parole: colui humilmēte rīgratiādo che dopo
silūga fatica colsuo aiuto nha aldesiderato fine
cōdocto. Et uoi piaceuoli done cō lasua gratia
īpace uirimanete: dime ricordādoui seforse ad
alcuna cosa gioua hauerle lecte.

Then follows the poetical colophon—

- I O son Vn cerchio dor che circonscriue
Cento giemme ligiadre: inchui sistila
Le oriental perle: chanoda e perfila.
Le tosche lingue pelegriini & diue.
- P Ero qual cercha lombre disuo Riue.
Mi cholga Impresso: che amor mi postila
Vostre dolceze: epar che anchor sfauila
Gioco e miserie di qualunque Viue.
- M Eser giouan bochacio el primo Autore
Fu di mie prose e di quel bel paese
Che marte uenero per degno honore.

C Hristofal Valdarfer Indi minprese
 Che naque in ratispona : il chui fulgore
 Dalciel per gratia infra mortal disese
 Se dunque di mi arnese
 V estir uoleti isuono ad ogni spirto
 El mio Vulgar che orna diloro e mirto
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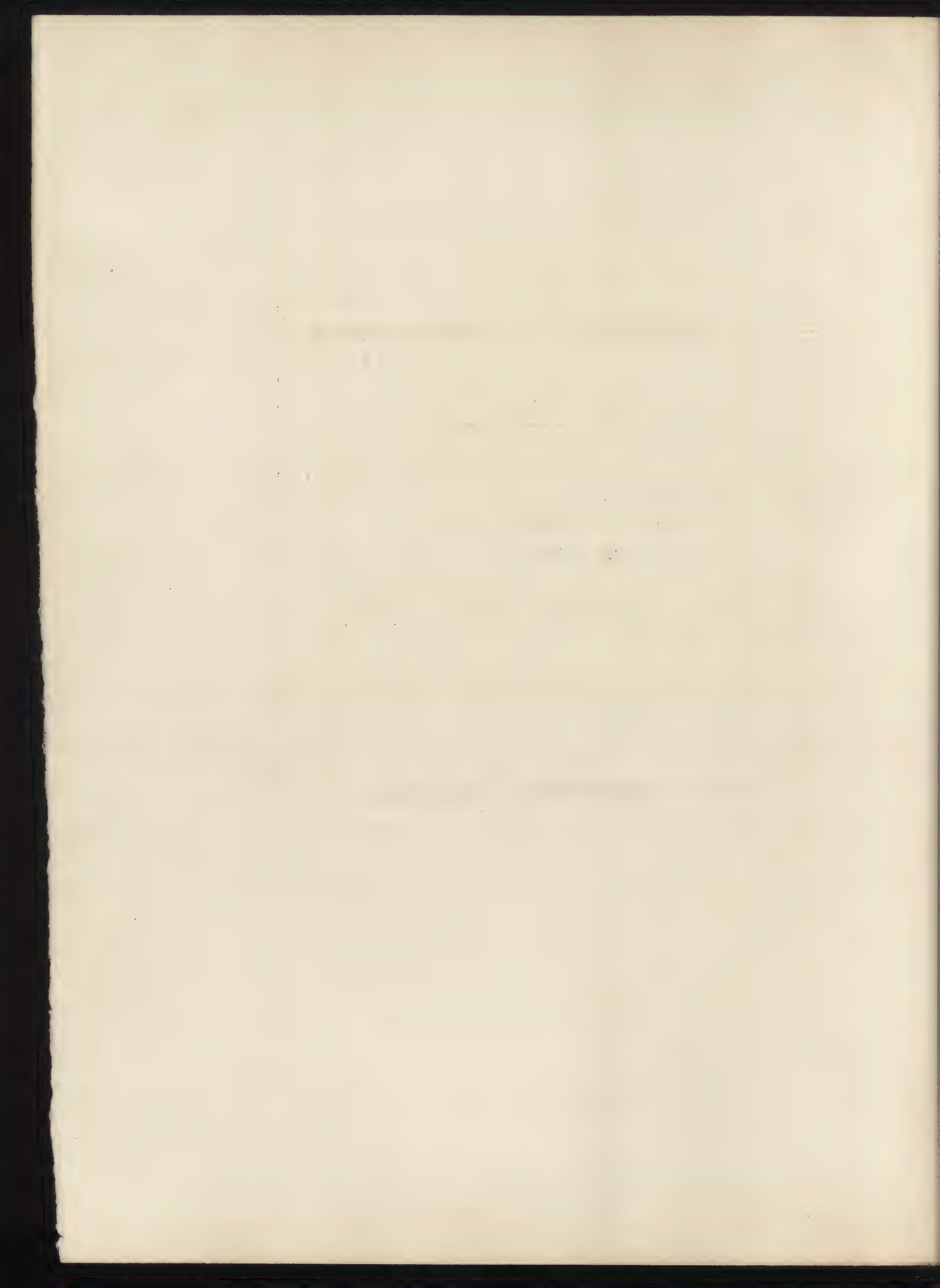
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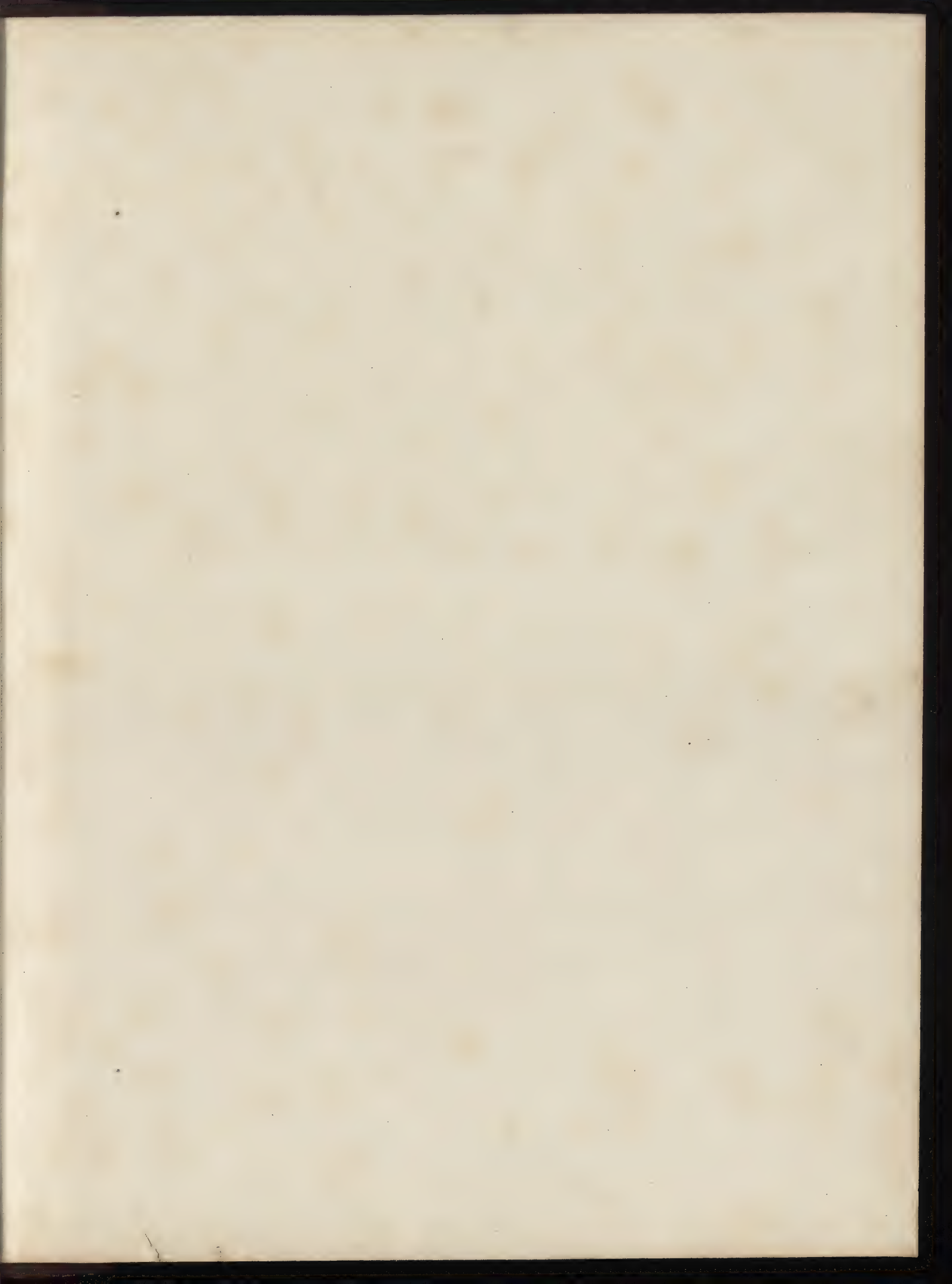
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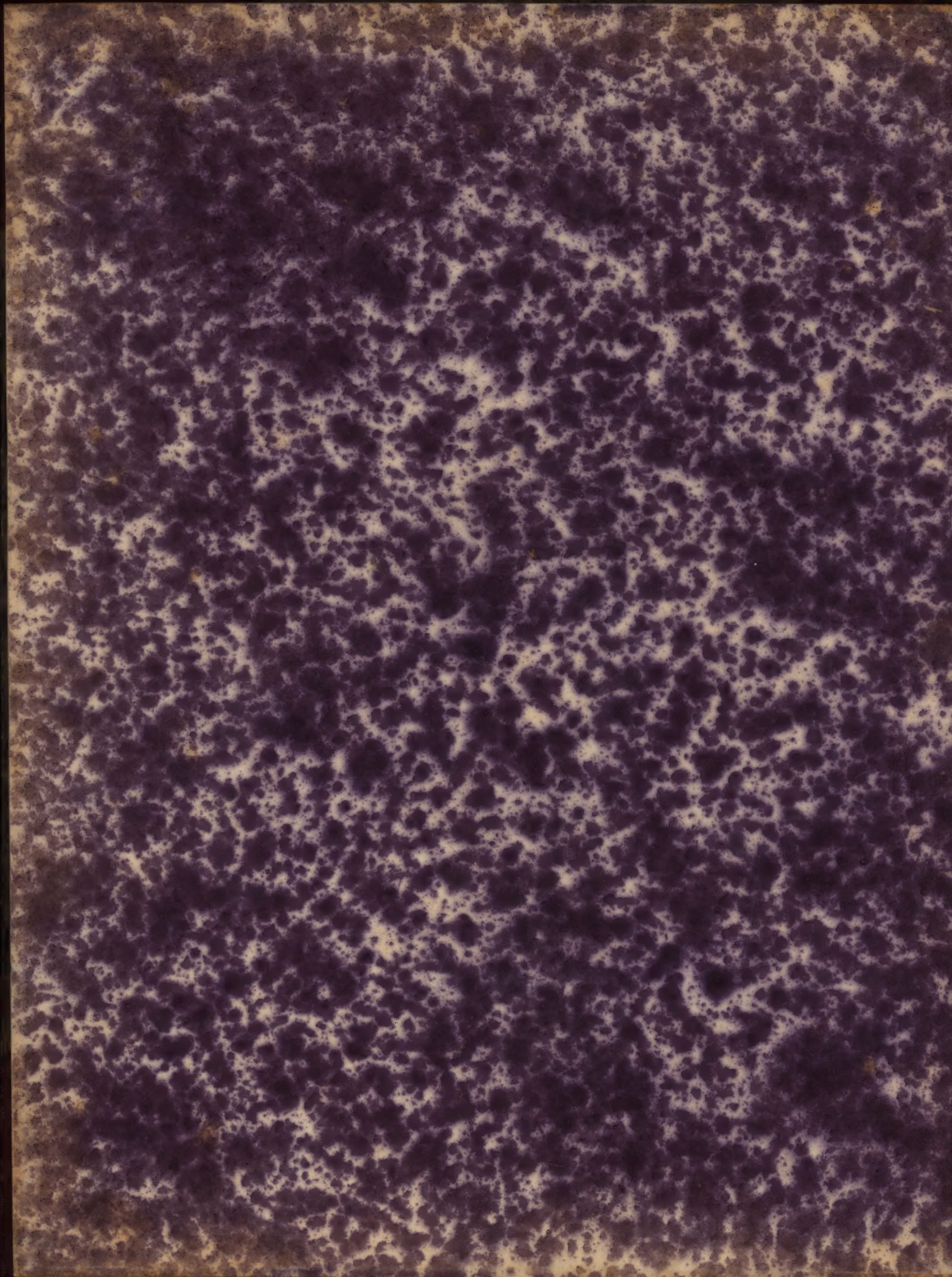
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